



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Burns—Carlyle.

Crown of Wild Olives—Ruskin.

Wit and Wisdom of Sydney Smith.

Choice of Books—Harrison.

Window in Thrums—Barrie.

Romola—George Eliot.

---

### SCHOOL DISCIPLINE

In considering the question of the discipline of children during the period of their school life, it is well that we should endeavor to gain some idea of the purpose which this discipline is intended to serve. Curiously enough, much divergence of opinion exists among teachers themselves upon this very point. Teachers seldom trouble to consider the ultimate aim of their repressive efforts. Practice varies considerably as regards the means of preserving discipline, but the differences in *motive* which underlie the differences in action, are not always recognized.

With regard to army discipline, there can be but one opinion, its primary reason is, of course, the preservation of order, with the ultimate idea of obtaining the greatest possible promptness in the carrying out of commands. Whatever moral benefit the soldier may derive from the training, is entirely a secondary matter. True, we read of the morals of troops, but what is predicated by the term, is merely that the troops in question have become so thoroughly disciplined, so fully imbued by means of discipline, with the spirit of order, that commands are carried out in the most efficient manner possible, and that this same spirit of order has become so habitual that the disciplined person will consider all inconvenience, physical and otherwise, and even positive suffering, as preferable to a breach of the order which he has been accustomed to preserve. The exigencies of military life, the absolute needs of the moment are the reasons of military discipline, and not any moral good or mental development. In fact, each mental development is restrained in certain directions within narrow limits; for, questioning the advisability of any command is not toler-

ated, and the individual is encouraged, indirectly, by the system, to consider himself as a machine fitted for a definite and immediate purpose. Such is the idea of discipline which prevails in the minds of many teachers. Order is desired in the school room, it is absolutely necessary to the efficient carrying out of the school duties, and, therefore, discipline must be employed so that order may be preserved. The object is the preservation of the regularity and uniformity which are requisite for the performance of school work.

Now, it is very clear that such an idea of discipline in the abstract may, in practice, produce methods which differ entirely from one another. It is through the operation of this idea that we get the extremes of severity and laxity.

The severe, unbending, harsh disciplinarian, seeing only the present advantages to be gained, namely, the quietness and good order of the society over which he presides, punishes all breaches of this order almost savagely, and, as the great importance of regularity is always presenting itself to him, it becomes distorted in his imagination until it appears to be the only thing worth having, and heavy punishment follows slight delinquency.

Opposed to this type we find the wheedling, coaxing teacher. As in the former case, his one great idea is the preservation of order, or sufficient tranquility to allow school duties to be performed. To achieve this he practises what he calls the method of "kindness," but which is in reality the method of bribery. Such and such demerits will be forgiven, if such and such good conduct is continued for such and such a length of time, and such and such privileges will be bestowed if such and such duties are faithfully performed.

One who has become used to this system will learn to regard expediency as everything in dealing with his pupils, and principle and the *raison d'être* of the discipline will recede further into the background as he pursues his course. There must come a time when, if order is to be maintained, this course of treatment must be either abandoned or modified. The teacher

whose only guide is the expediency of the moment, must either abandon his policy completely and enter upon the repressive system which we have mentioned above, or he must modify his system of kindness with a tincture of repression, in order that he may attain his object, which is merely sufficient order to duly carry out school duties.

It will be observed that this method of discipline closely resembles that of army discipline in another particular than the end aimed at. In both cases the person under discipline is regarded as a piece of mechanism moved either by the single levers of severity and kindness or by a combination of the two. No recognition is made of the fact that the person under discipline is subject to laws of development. This omission is not so serious in the case of the soldier who is required for coarse work, always under an intelligent directing eye, though it is open to question whether the methods of discipline at present in vogue in army circles produce altogether the best results attainable.

But when we come to see how great are the differences in the material with which a teacher must work compared with that which passes through the hands of a military commander, we may perceive that any attempt to make the end and methods in the former case conform with those in the latter must end disastrously.

It cannot be claimed for a moment that a boy comes to school for the sole purpose of preserving an orderly demeanour, and of thus rendering himself a useful tool in the hands of an apt teacher. The boy's needs extend far beyond the school and its order, and he must satisfy them in places where there is no such a thing as school discipline. In this there is a complete difference between the pupil and the soldier, for the latter must fight all his battles under the watchful eye of the authority which has trained him and fitted him for the fray.

But it is very clear also on the other hand that school discipline is absolutely necessary to school work, and that uniform-

ity of a more or less clearly defined character is essential to the carrying out of our ideas of education.

The question arises, then, how we are to combine the two ends of discipline, the immediate one, namely, the preservation of an orderly routine, and that more remote, namely, the development in the pupil of the power to exercise self-restraint, to voluntarily place himself in after years under a discipline somewhat analogous to that which he has been obliged to submit to at the hands of the school authorities.

The importation of this new consideration, the future of the pupil, into the discussion at once raises the question what is the aim of school education? Is a boy sent to school to learn something, merely, or should there be a process of moral and mental development, not to say physical, going on all the time under the care of the school authorities?

If the former of these alternatives is accepted, then, there can be no question of discipline at all. Any methods short of those which infringe the standards of morality current in the community, must be considered as allowable, if by their means, the teacher is able to reach his object, namely the accumulation in the mind of the boy of the specific facts or theories, with which it is understood he shall make himself acquainted.

But if the other alternative is accepted, then the question of method becomes very important, for it is by method that the development of which we have written, is guided, is thwarted, or is directed into wrong and vicious channels.

*Austin Lewis*

*Mount Tamalpais Military Academy  
San Rafael, Cal.*

---

#### SCHOOL PATRIOTISM

St. Paul's exhortation to Timothy to be instant in season and out of season in the preaching of the word, is hardly needed by men who believe profoundly in any great principle. They are eager to get a hearing at all times. And so, though your minds